

# THE CHRISTIAN HERALD.

VOL. IV.]      Saturday, January 10, 1818.      [No. 16.

## EXCITEMENTS TO MISSIONARY ZEAL,

*Extracted from a Discourse delivered before the Missionary Society, by the Rev. Matthew Wilks, (England,) on Jeremiah vii. 18.*

The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and pour out drink offerings to other gods.

“ — Let me call your attention to the idolatrous worshippers exhibited in the text, and you will particularly notice their *object*, their *ardour*, and their *agents*: their object was the queen of heaven, their ardour was vehement, and their agents were multifarious. You also, my Christian friends, have an interest at stake—a cause to support; and that I may gain access to your judgment, that I may carry conviction to your consciences, and provoke your jealousy; I will,

1. Contrast your objects; 2. Compare your ardour; and 3. Muster your agents.”

[From the third and last of these particulars, we extract the following passages:]

“ III. *I now proceed to muster their agents*—You will here perceive that they mustered strong. *Men, women, and children.* Each sex, of every age, of every rank, from the prince to the peasant; all were tributaries to this waxing and waning mistress of the night.

Behold the dear infants trudging from hedge to hedge, and from street to street to gather bundles of wood! Behold them returning home, ready to sink under the pressure of their thorny and awkward burdens! Behold the father chopping the wood, placing it in the oven, and scorching his eyebrows with the blaze! See the women busily employed in kneading the dough, composed of meal, honey, and oil! Behold them next forming it into curious cakes, stamping them with the figure of a star, or the new moon, and handing them to their husbands! Behold them pouring out their copious libations of wine to their goddess! All business is at a dead stand. All energies are called into action in aid of the idol. What substantial property could not provide, invention and activity supply.

What, my friends! and shall we not vie with them? If ever universal and combined energies be desirable, and may be lawfully demanded, it is in the cause of Christ. None is so momentous and sublime. What character so great as the God-man? What mission so extensively, eternally, and incalculably interesting, as his? What cause ever had so many adversaries? Is there one fiend in all the countless legions of the bottomless pit; has there ever been a human being, since the fall of Adam, who has not conspired against his cross and sceptre? Did he not endure

the wrath of heaven, and the contradiction of sinners? What privations—what sufferings—what aspersions—what indignities—what torments did he not sustain, with the fortitude and courage of a hero, and with the gentleness and meekness of a lamb? O Sirs, what prodigies did he not perform? Who else could have harmonized heaven and earth, God and man? Who else could have set his back against the gate of hell, and his feet against the gate of heaven, and by his own energy, though sweating blood at every pore, have shut the one, and for ever opened the other to all believers? O Christians, where are your energies—your agents in our righteous cause?

First, *Have we no children to gather wood?* Will you teach your sprightly sons to be fine gentlemen, and your lovely daughters to be fine ladies, and not teach them to act for the Son of God? If false deities required and accepted the services of children, should not you employ them for our adorable Saviour? He is no Moloch—you need not cast them into the fire for him—he loves them too well to require it—but you should train them for his service.

On children the Lord has bestowed many favours. He pleaded their tender age at Nineveh—he took them into his arms and blessed them—he represented the effects of renovating grace by their simplicity—he justified their hosannas—and said, “of such is the kingdom of heaven.” He has also *employed children*, in *eminent services*. Young *Miriam* was appointed, at twelve years of age, to watch the fate of the infant Moses; with what sagacity did she conduct herself, to the preservation of that heaven-born minister of the Jewish nation? Young *Joseph*, when only seventeen years of age, was employed to preserve the Egyptian nation and his own family. A little maid was employed to pave the way for the cure and conversion of Naaman the Syrian. The young stripling *David*, and *Solomon* the child, were designated: the one to achieve a singular triumph for Israel; and the other to build and consecrate a temple to Almighty God and establish the order of his house.

*Lovely youth!* can you do nothing for Christ and your fellow creatures? You know, “A flower when offered in the bud, is no vain sacrifice.” Do you ask me, what you can do? Pray for wisdom and grace like Solomon—teach poor children who know less than yourselves—pray for Christ’s cause, and be careful of your money and lay it out on the needy. All of you may do a little. I expect great things in the course of this year from Auxiliary Societies, composed of children. Associate for this purpose, and lay up your savings, on behalf of the Missionary Society. We have had several this year at the Tabernacle and other places, and hope to increase them. May God the Holy Spirit sanctify your infant hearts for himself—preserve your growing years—render your lives useful—and after death receive you to his heavenly kingdom.—Remember the children gathered wood. But,

Secondly, *Can the women do nothing?* Say, ye holy women of

old—say Hannah—say Deborah—say Dorcas—say Mary and Martha—say Magdalen—say Priscilla—say Phebe—and a bright constellation besides, not only the ornament of their tender sex, but greatly instrumental in alleviating human wo, and also in forwarding the designs of the Gospel. Go, *ye widows*, the uncontrolled possessors of great wealth—without son, without daughter. Where is your charity—where your melting compassion—where your liberal donations—Where is the widow's mite? Go, *ye pious matrons*, train your offspring in habits of godliness—inspire them with sentiments of liberality—and of economy at home, that they may do something abroad. Go, *ye converted young maidens*, you are to praise the name of the Lord. Lay out yourselves for Christ.

Remember, *the women kneaded the dough*. But,

Thirdly. *Men* who are especially formed for labour, they are the destined instruments in conducting the grand designs of Providence: come forward, therefore, *ye princes, ye nobles, ye merchants, ye mechanics, ye ministers*, to the help of the Lord against the mighty. Some of you have the tongues of the learned, some the pen of the ready scribe, some almost the wealth of a *Cæsar*, and some a commanding influence. Consecrate your talents to Christ. The Master is come, and calleth for them. Let all bear on the subject, and tell in the account. We have had a *Fuller*, a *Townsend*, a *Hanson*, a *Hawkes*, a *Taylor*, in our day, who have consecrated their wealth to the name of the Lord. Will it not for ever disgrace the memory of others, when it is recollected, that after amassing vast sums, they have not bequeathed one shilling to the Son of God?

But there are others who have done more—more than kindle the fire—more than freight the sacred vessel. They have consecrated *themselves*. Behold a *Crantz*, a *Brainerd*, a *Swartz*, a *Carey*—all men of renown; and, behold a *Van der Kemp*—brought up, not at the feet of Gamaliel, but in the most celebrated universities of Europe, versed in living and dead languages, fostered among the branches of science, stationed in a distinguished post. A spark of the Missionary fluid was conducted to his congenial soul. Van der Kemp, thy character was instantly formed—thy choice determined—thy labours incessant—thy success great—thy death deplored—thy reward eternal glory. Besides these, there is a host of other Missionaries. If their acquirements are not equally great, their spirits are equally devoted. They are pushing to the East, to the West, to the North and the South. O that the kingdom of darkness may fall before them!

I will now close my address, with a few words to the Society, Directors, Ministers, and Missionaries.

1. To the Society. Although you, my Christian friends, have no merit of your own to plead before God, yet you certainly deserve well of mankind. There have been those who have founded hospitals for the sick, schools for the illiterate, or comfortable receptacles for the infirm and aged. Their memories are all embalmed; but your primary object is the *spiritual*, the *eternal* interest of men; the salvation of their souls. Great good has been



effected by your instrumentality. Your zeal has provoked many. You live in an eventful age, and the universal concern to advance the Redeemer's interest, even in troublous times, is not one of the least prodigies. Expect great things, *and never be weary in well doing, for in due season you shall reap if you faint not.*

2. To the Directors. You, my honoured brethren, are chosen to move a vast machine and pilot a bulky vessel, even amidst sunken rocks, quicksands, and narrow straits. The property of the Society is committed to your management. It devolves on you to choose and appoint the Missionaries. Great confidence is reposed in you, and great responsibility, both to God and man, awaits you. I know you often tremble for the ark. You are the nervous cords in our whole system: and you give to the Society the sensitive touch, either of pain or pleasure. In the commencement of our operations, you had every thing to learn, and you have bought your experience. The Christian world and Missionaries will reap the advantage. From them you should meet with every possible encouragement.

3. To the Ministers. You, Sirs, are the highly favoured of the Lord. On you he has bestowed the grace to preach the unsearchable riches of Christ. Your influence is not small in your own congregations and connections. Promote by all possible means a spirit of emulation among them. Be first in every thing generous and noble; it will raise your credit—advance your usefulness, and endear your name. You are leaders and examples to the flock; and leaders must not skulk into the rear. Remember this Society. You do, or should belong to it; it requires, it deserves your warmest support.

4. To the Missionaries. My brethren, your office raises you high in the public opinion; Christians carry you in their hearts. Yours is an arduous work. While I venerate, I tremble for you. You are the hand of the Directors to execute their decrees; neither let this be paralyzed in their service, nor lifted up against them. You are an eye to the blind pagans; let your eye be single. Brethren, though your service be laborious, it is honourable—be encouraged. You will find in the Directors tender parents, and in Christ all you can desire. Cast yourselves upon his gracious care—he will both keep, comfort and bless you; and if he make you instrumental in saving but one poor pagan, it will afford you more delight in a dying hour, than the warrior who has conquered an empire by the sword, will experience in his last moments. *Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

#### NEW RELIGIOUS PUBLICATION IN FRANCE.

It is confidently asserted, that arrangements have been made for a Protestant publication in France, to be conducted on the plan and in the spirit of the Evangelical Magazine edited in London.

EXTRACTS.

*Third Number of Monthly Extracts from the Correspondence of the British and Foreign Bible Society.*

*The following are Translations of the Documents occasioned by the application of the Professor Kieffer, of Paris, for permission to undertake the edition of the Turkish Bible, &c.*

1. *From His Excellency the Duke de Richelieu, to Professor Kieffer, Interpreting Secretary to the King of France, for the Oriental Languages.*

Sir,

*Paris, July 25, 1817.*

I grant you with pleasure the leave which you have asked for your intended journey. The Society established in England for the purpose of disseminating the Bible, could not, I believe, have made a better choice than that which they have made of you, to superintend the work which they wish to see executed at Paris; and I doubt not but you will justify this honourable distinction. I forward you herewith a letter for His Majesty's Ambassador in London, and beg you, Sir, to accept the assurance of my perfect consideration.

2. *From the Minister of Finance, Count Corvetto, to His Excellency the Duke de Richelieu.*

My Lord Duke,

*Paris, July 30, 1817.*

By a letter which your Excellency did me the honour of writing to me on the 18th instant, I was informed, that the Bible Society in London solicits the liberty of importing into France, duty free, a certain quantity of oriental types and paper, which they have dispatched from London, for the purpose of printing a Turkish Version of the Bible.

This request appears to your Excellency such as to admit of compliance, the necessary precautions being taken to prevent its abuse.

I concur in the opinion of your Excellency, and shall write to the Director-General of the Customs to that effect. I have the honour to be, &c.

*From Professor Kieffer. Amsterdam, September 5, 1817.*

I have this moment received a letter from Baron de Leyden, one of the Curators of the University of Leyden, expressed in the following terms:

" Sir,

" Not having as yet returned to the Hague, I received here the letter with which you honoured me. I am sorry you should have had any trouble with regard to expediting the manuscript of the Academy of Leyden; since I believed I had given you assurance that the business would meet with no difficulty whatever. If it had been possible for me to go to Leyden, the necessary formalities would have been accomplished; but I hope

immediately to dispatch the documents to His Majesty's Ambassador at Berlin. I trust, Sir, that a work so interesting will give as much satisfaction to yourself as it will prove advantageous to literature, and to the object of the Bible Society in England."

*From the Rev. Robert Morrison, Canton, China, Feb. 24, 1817.*

I have acknowledged the receipt of the last grant of the British and Foreign Bible Society, to me, for the purpose of translating, printing, and distributing the sacred Scriptures in Chinese. An edition of 9000 copies is about to be struck off at Malacca, in consequence of its being thought imprudent to do it here.

I am sure the Committee of the Bible Society will enter fully into the feelings and views of one, who lives under a Government decidedly hostile to the introduction of Christianity in any form. We wish to use no other than peaceful endeavours. We must not be impatient. We will, in a humble dependence on divine aid, go forward; doing as much towards the accomplishment of the object as circumstances will permit, and cherishing, at the same time, the hope of a change in the views of the rulers of this populous country. I have desired Mr. Milne to print, together with the New Testament, an edition of the Book of Genesis; and, I think, it is likely that he will print some copies of the Book of Deuteronomy, which he has himself translated. Should I not remove thither myself, I purpose to send down the Book of Psalms, at the close of the year.

*From the Swedish Bible Society, addressed to the President and Committee of the British and Foreign Bible Society, by their President, His Excellency Count M. Rosenblad.*

*Stockholm, May 27, 1817.*

The Swedish Bible Society hereby acknowledge, not only the favour of 250*l.* sterling, whereof 100*l.* have been delivered to the Bible Society lately established at Wexio, but also your Lordship's present of the excellent and instructive work of Mr. Owen, on the rise and progress of the British and Foreign Bible Society.

It is with the most lively and agreeable sensations of gratitude and reverence, that the Swedish Bible Society have received these renewed proofs of the ardent zeal and care of the British Bible Society, in promoting the progress of the Sacred Word and Doctrine in this Peninsula. Supported by an assistance so efficacious, and aided by the daily and more extended benevolence of all classes of our countrymen; under the evident blessing of Providence, which is highly interested in the success of this holy cause; the Swedish Bible Society advances with equally certain and rapid steps to the object of its destination. That word which is a lamp to our feet, and a joy to our hearts, will no more be a hidden treasure, or a candle under a bushel, but a treasure open to all who seek it, a light revealed to all who do not willingly shut their eyes against it. If there still remains



among us a faint echo of the levity of an age, which after having punished itself, has passed away, it can but be compared to the feeble scream of the night owl at the approach of day. The morning breaks forth, and silence reigns; the sun appears, and all nature undisturbed sings the praise of the great Creator, and the love of the Redeemer.

When at length all tongues shall acknowledge Christ to be the Lord; when all knees shall bend at his name, and all souls in him find the way, the truth, and the life; what joys shall then be showered into your hearts, what benedictions shall accompany your memory to posterity, ye generous men, who, in the hands of the Lord, have been such mighty instruments for spreading the knowledge of truth and salvation among the tribes of the earth!

How great will your reward be in the land of light and perfection, when every sacrifice made on your part, will for ever be recompensed by him, who knows those that have worked for his name, without having been weary in well doing!

*Speech of His Serene Highness the Landgrave Charles of Hesse, President of the Sleswick-Holstein Bible Society, at their First Anniversary, held in the City of Sleswick, on the 13th of April, 1817.*

Every well-wisher to the cause must have felt a sacred joy, on perceiving the excellent spirit which manifested itself so gloriously in both Duchies, at the first call upon our countrymen by the Bible Society. That Society, which has done such incalculable good, not only in England, but also out of it, is now happily diffused over every Protestant country; and, in particular, the Russian Empire seems anxious to fulfil, in the strictest sense, the high commission given to the disciples of our Lord to spread His Gospel among all nations of the globe, according to the declaration of the Evangelist, (Matt. xxiv. 14.) "And the Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations."

We behold Indians, Malays, Hottentots, and other very remote nations, reverentially and most gratefully receiving the Gospel announced to them in the Bible. They embrace the Saviour with joy; and adore Him, who died for them, as the Son of the Father, as their Redeemer. And in our country, did we not witness both rich and poor, hastening to contribute their gifts, and their mites, towards the establishment of a general Bible Society? Every one considered it as a pious work, pleasing in the sight of the Lord; and was eager to join an Association, the object of which appeared so truly Christian. The era had arrived, of which the prophet Amos, in chapter viii. verse 11, speaks, "Behold the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord." How singularly applicable appears this prophecy to our highly favoured country! While almost all Europe was

mourning over the failure of the harvest, and consequent famine, he gave us enough, and some to spare, from which many of our neighbours were fed, and many former wounds were healed.

May all our countrymen feel this, take it to heart, be grateful, and praise the Lord, for the unspeakable blessing he has bestowed upon us, and may they more and more conform to the two great precepts of our Lord: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself!" To Him, whom we are thus commanded to love, be praise, honour, thanksgiving, might, power, and majesty, for ever and ever. Amen.

*From a Catholic Parish Priest, in the Duchy of Westphalia, to his Colleague, concerning the New Testament of Leander Van Ess. (Extracted from a German paper.)*

Professor Van Ess, at Marburg, offers to the Parish Priests in the Duchy of Westphalia, several thousand copies of the third edition of his translation of the New Testament; he has likewise sent 4000 copies into Fulda, 3000 copies into Switzerland, 3000 into Paderborn, 5000 into Hildersheim, &c. He is enabled the more liberally to distribute this seed in every place in Germany, where the ground is prepared, since, by the British Bible Society alone, he has very lately been again assisted with the sum of 1000*l.* sterling, not to mention other contributions of benevolent persons.

It may be inquired, What is our duty as pastors? Are we to accept the offer, or must we decline it? On this head, I, an old pastor of a village, have the following opinion, which, in all humility, I beg leave to express. The third edition of the New Testament, by Leander Van Ess, offered to us, has been examined by four Episcopal Authorities, and been approved and recommended by them. (*Here follow the approbations.*) It is, consequently, morally certain, that there is contained in the same nothing contrary to the doctrine of our Church, or to the rules of a Christian life. A more correct translation of the New Testament into German, than that of Leander Van Ess, is not to be met with in Catholic literature. The New Testament continues to this day to be, to the greater number of our parishioners, a book sealed with seven seals, never read. I will not, here, examine with whom the principal fault rests: but it is my opinion, that we owe it to the honour of our creed, and to the salvation of the souls intrusted to our care, to promote the reading of the Book of books by every possible means; and that we should be found guilty of the most unaccountable ingratitude to Providence, and of that indelible ignominy with which the hirelings are stigmatized in that Book, if we were to despise the offered gift of God.

In acting up to these views, we may rely on the protection of the Prussian Government, and the more so, in proportion as the number among us is greater of those, who, by their own signature, attest their adherence to this general principle.

[*To be continued.*]



EXTRACTS

*From the Third Annual Report of the Elizabeth-Town Free School Association.*

The Board of Directors of the Elizabethtown Free School Association, beg leave to present the following as the report of their proceedings, and of the state of the Schools under their care, through the year past.

Immediately after their election they met and appointed the following Directors Officers of the Board, and of the Association, viz. Rev. John M'Dowell, *President*; Rev. John C. Rudd, *Vice-President*; Mr. David Meeker, *Treasurer*; Mr. Caleb O. Halsted, *Secretary*.

The School for the *people of colour* has continued, and flourished through the year. According to the last annual report, the number in this School was *eighty*. The number now is 92.

The Scholars are divided into *Seven* classes.

The *First* class consists of *seven*, four of whom have since the first of January last, gone entirely through the history of the Old and New Testament with the Bible Questions, and are now going through the second time. These Scholars deserve high commendation; their progress has been remarkably great, and must be highly gratifying to all the friends of the Institution.

The *Second* class consists of *twelve*. Most of these have committed to memory the Westminster Shorter Catechism; and all of them a number of hymns, and a number of chapters in the Gospel by John. They read quite well.

The *Third* class consists of *sixteen*, in two divisions. Some of them have learned the whole of the Mother's Catechism, and others part of the Westminster Shorter. All of them read in the Testament.

The *Fourth* class consists of *nine*, who have just commenced reading in the Testament. Some of them have learned part of the Catechism.

The *Fifth* class consists of *nine*. They are improving perhaps faster than any in the School, are spelling in three or four syllables, and are beginning to read.

The Superintendent speaks well of the respectful deportment of the Scholars in general, and with a few exceptions, of their punctual attendance, their diligent application, and their desire to improve.

The special blessings of heaven appear, thro' the year past, to have been bestowed on this School. The Superintendent remarks, that he has seen at one time as many as twelve or fourteen anxiously inquiring what they shall do to be saved. More than this number have through the year made a public profession of religion.

The School for *white boys* has continued thro' the year; but the Board are sorry to report that the number of Scholars has greatly diminished. This they are confident is owing not to any want of attention or diligence on the part of the Superintendent or Teach-

ers, but to a criminal indifference, or pride, on the part of those parents and guardians for the benefit of whose children especially this Institution was commenced. There are doubtless many boys among the poor in this town, who are growing up in ignorance, to whom this School might be an invaluable blessing. They have a price put into their hands to get wisdom, but alas! they neglect it. For this neglect such parents must answer; and dreadful will be their account. May they speedily see, and duly appreciate their privileges, that the children under their care may be put in the way of becoming useful and respectable members of society, and of escaping from endless ruin, and inheriting a blessed immortality.

The last annual report stated, that this School then consisted of about 80. According to the report of the Superintendent, Mr. Caleb O. Halsted, the number of Scholars now registered in his book is *sixty four*, of which seldom more than about *thirty* now attend; and but few of these are of the children of the poor. The Scholars in this School are divided into four classes.

The first class consists of *nineteen*. The regular lessons are Bible History, the texts and divisions of Sermons which they hear, committing portions of Scripture, the Larger Catechism, and occasionally Hymns.

The *second* class consists of *sixteen*, in two divisions. The studies attended to in both divisions are Bible History, Catechism, portions of Scripture, hymns, and the texts.

The *third* class consists of *seventeen*, who regularly recite a portion of Scripture, and the Catechism or hymns, read in the Bible, and occasionally spell.

The *fourth* class are divided into two parts. The first division consists of those who are either spelling or learning the alphabet. Most of this class are of those for whom this School was specially intended; and the Superintendent remarks, that several of them manifest a desire to learn, and have made considerable improvement.

The Teachers of this School have recently divided the town into districts, for the purpose of seeking out Scholars, and procuring their attendance.

The School for the instruction of *white female children* has also continued through the year; but the Board are sorry to make with respect to this School a statement similar to that just made with respect to the School for white boys—The number of Scholars has diminished. This declension is to be ascribed to the same cause—the criminal indifference, to give it the softest name, of many parents. The Superintendent and Teachers appear to have been unwearied in their exertions to promote its prosperity.

At the date of the last annual report, this School consisted of *one hundred and thirty*, whose names were registered, of which *one hundred* regularly attended. From the report of the Superintendent, Miss Maria Smith, the number of names now registered in her book is *eighty two*, and the average number of regular attendants is *fifty six*.

This School is divided into six classes. The studies attended to have been, Bible Questions; the Psalms of David, Christ's Sermon on the Mount, the Gospel according to John, the Book of Revelation, the Westminster Larger and Shorter, the Episcopal, the Mother's and Brown's Catechisms, Watts's Psalms, Divine Songs, Prayers, reading and spelling.

The Scholars generally have made encouraging progress, and some of them very great improvement, abundantly evincing the utility of the Institution. The Board can particularly notice the proficiency of only a few of the best Scholars.

In the first class one of the Scholars has gone entirely thro' the Bible History with the Questions, and as far as Exodus the second time. In January last she had only studied to Deuteronomy. Within the last six months she has committed to memory all the book of John, the Psalms as far as the sixty-ninth, some of the book of Revelation, and forty-nine of Watts' Psalms. She has also recited twice thro' the Westminster Larger Catechism, and generally the texts, divisions, and most of the leading ideas of the sermons she had heard. Another Scholar of the same class has likewise studied through the History of the Bible with the Questions, and as far as Exodus the second time; and has committed to memory the first thirty Psalms, five chapters in John, and twenty-even of Watts' Hymns. Another who entered the School in June and lived at the distance of three miles, has recited as far as Acts with the Bible Questions, gone three times thro' the Westminster Larger Catechism, and committed the Psalms as far as the fifty-ninth.

The best Scholar in the second class has recited as far as Esther in Bible History, Christ's Sermon on the Mount, the Gospel by John, and a number of Hymns and Psalms.

Six of the Scholars in the third class have recited to Joshua with the Bible Questions, six chapters in John, through the Westminster Shorter Catechism, besides many Hymns and Texts—and one of them in addition, who is about eight years old, has progressed some pages in the Westminster Larger Catechism.

In the first division of the fifth class, one Scholar, about seven years old, has recited twice through the Westminster Shorter Catechism, one hundred and twenty-six Questions in the Westminster Larger Catechism, Christ's Sermon on the Mount, ten chapters in John, and nineteen Psalms.

From the Superintendent's report, the Board have, with pleasure, learned, that much special seriousness has been manifested in this School, both among Teachers and Scholars, especially during the last Spring. "A solemnity (she observes) prevailed both in Teachers and Scholars that is beyond description, and frequently the recital of lessons was entirely set aside, and the time devoted to conversation and direction in the way of salvation. It was not an uncommon sight to see whole classes bathed in tears—the little immortals acknowledging themselves sinners, and professing a desire to have their souls sprinkled with the blood of a



Saviour.—And though but three have professed themselves on the Lord's side, yet it is hoped and believed, that impressions have been made on many hearts that will be abiding, and have an important influence on their future lives."

Four of the Teachers have, through the year, made a public profession of religion. Similar happy effects have been experienced among the Teachers of the other Schools. Thus, while they have been watering others, their own souls have, in return, been richly watered with spiritual blessings.

All the aforementioned Schools are taught on the Lord's Day---the female in the morning before public worship, and in the interval of worship, and the other two after the afternoon service.

### JUVENILE DEPARTMENT.

THE CHILD'S MONITOR.—NO. 1.

1 Samuel iii. 10.

*"And the Lord came and stood and called as at other times, Samuel! Samuel! Then Samuel answered, Speak; for thy servant heareth."*

Samuel was a striking instance of early piety. In him was fulfilled that gracious promise, "Them that honour me I will honour." Jehovah blesses those that love him, and will not only cause them to be respected while living; but even after they are dead, their memory shall be "had in remembrance."

This eminent man was born at Ramath in the tribe of Issachar, his parents were Elkanah and Hannah. When he was very young, his mother took him to Shiloh, a place about twelve miles off, and brought him into the house of the Lord, where he ministered before Eli the priest, and "was in favour both with the Lord and also with men."—How delightful to see young Samuel thus serving God! Those who would be in favour with men must be first in favour with God.

One morning before Samuel arose from his bed, he heard a voice calling him by his name—"Samuel! Samuel!" He instantly ran to Eli, the high priest, supposing that he had called him; Eli told him that the voice did not come from him, and desired him to lie down again. At length the Lord came and stood, and called him the *fourth* time. Then Samuel, as he had been instructed by Eli, said, "Speak, for thy servant heareth."

Samuel was greatly honoured as a prophet, served God faithfully, and died happily at the great age of ninety-eight, about 1057 years before our Lord Jesus Christ came into the world. Thus he not only served God in his youth, but continued an honourable servant all his days. He *began well, went on well, and ended well.*

From this short account of Samuel, observe—

1. That it is a great privilege for children to have pious parents.

Samuel's mother gave him his name, which signifies, *asked of God*, and determined to devote him to the service of the Lord. How many parents neglect the *souls* of their children, and if they do but obtain money, care not whether they fear God or despise him! But his good mother wished, above all things, that he should have the grace of God, and therefore as soon as he could speak, she taught him to pray and seek the divine blessing.

Those children are much to be pitied whose parents curse and swear, break the Sabbath, neglect the sacred Scriptures, and never attend the public worship of God. I hope, my dear young readers, that this is not your case, but that you have parents who fear the Lord. Think then how highly you are favoured, and improve your advantages by attending to their pious instructions, and by imitating their good example.

2. Samuel was taken to the House of God *at an early age*. The place where the Jews worshipped was at Shiloh, there a tabernacle had been erected. This tabernacle was a square moveable building, made of boards which were fastened to each other. It was set up first at Shiloh by Joshua, as you read Joshua xviii. 1. It is a great blessing, my dear children, to have an opportunity of worshipping God in his house, and you should be thankful that you were born in a Christian country, and in a city or neighbourhood where you can hear the sacred truths of the gospel plainly preached, and have the advantage of learning to read. O that you may improve by it! Whenever you hear a sermon listen to it attentively, and pray that you may understand and feel and remember it. It is an awful truth that many are very thoughtless while they are hearing the word, and are constantly looking about and playing with or talking to each other. God sees all your actions and knows all your thoughts. If you can read, how highly are you favoured above hundreds of children who cannot pronounce a word in the Bible. No one takes the trouble to teach them. No one seems to care for their souls! They imbibe bad principles, and perhaps, come to a bad end! But you may sing—

"The praises of my tongue,  
I offer to the Lord,  
That I was taught and learn'd so young,  
To read his holy word."

3. God was pleased to call Samuel at an early period.

When he first heard the voice he did not perceive that the great Jehovah was speaking to him. This has been the case with many young persons, who, notwithstanding the impressions they have experienced, have not perceived that Divine mercy was inviting them to Jesus Christ.

Nothing is so pleasing to God as the piety of youth. Of this we have many instances in the word of truth. Hear what the Lord himself says, "I love them that love me, and those that seek me early shall find me." When you hear sinners invited to come to the blessed Redeemer, you are to consider this as God's voice to you, and that he calls you, though a child, to seek him, to love him, and to serve him.

When you hear a minister preach and exhort his hearers to leave their sins and turn to the Lord, this is God's address to you.

When you hear or read of the death of any one, and especially of a child, this is another call to you; it is a voice from the grave, and says, "Reflect, my dear child; the time will come when you must die! Are you prepared for death, judgment, and eternity? Have you prayed to God to give you "a new heart and a right spirit;" to pardon your sins, and enable you to devote yourself to God with all your soul? "God speaketh once, yea twice, yet man perceiveth it not." Thus God has spoken to you, and hitherto you have not attended to his message!

When your conscience has told you that you were a sinner, and reproved you for not reading the Bible, and for neglecting private prayer; when your mind has been affected under a solemn discourse, and you have been afraid to close your eyes to sleep, lest you might die before the morning, then God spake to you, then he said, "Come ye children, hearken to me." Then he called you to forsake the world and the company of wicked, unholy children; then he called you to seek the grace of Jesus Christ, who, when he was upon earth, said, "Suffer the little children to come unto me, and forbid them not." Oh! my children, listen to this gracious voice of the blessed God. His ways are ways of pleasantness, and all his paths are peace. Turn to the following examples of early piety.

Obadiah, of whom you read, 1 Kings xviii. 3, was a great man, and governor of King Ahab's house; he boldly declared to the prophet, "I thy servant fear the Lord from my youth." Solomon, the king of Israel, began at an early age to seek God, and he was blessed with wisdom, wealth, and honour.—(Read 1 Kings iii. 7, and the following verses.)

Josiah, King of Judah, was *eight years* old when he began to reign, and he did that which was *right* in the sight of the Lord, and *turned* not aside to the right hand or to the left. These instances are for your example and encouragement; and there are many more which might be mentioned, if it would not exceed the limits of this paper.

One, whom I shall call Theophilus, was impressed at an early period with the value of his soul, and the necessity of real religion; he determined to seek the Lord, and God heard his prayer. He has often said that religion was the soul of happiness, and that he would not relinquish the ways of God for all the world; he went formerly to the play-house and spent many precious hours at cards, and often took an excursion for pleasure on the Lord's day; but divine grace showed him the sin and folly of these things, and he afterwards became a minister, and told

"to sinners round,  
What a dear Saviour he had found."

4. Samuel paid immediate attention to the voice of the Almighty, and said, "Speak, Lord, for thy servant heareth."

It was a happiness that Samuel enjoyed to have Eli, the good



old High Priest, to direct him. The servants of God love to hear young people ask the way to Zion, and say, "Sirs what must I do to be saved?" Nothing, my dear children, gives us so much pleasure as this. We wish to point you to the Lamb of God, and are ready to carry you to him in our arms of faith and love.

Thrice had God called Samuel, and thrice he knew not his voice; at length God came and *stood* (for he *waits* to be gracious) and called him a fourth time. Infinite condescension indeed! But such condescension has He displayed towards you. How long has he *stood*, holding in his hands his promises and pardons, and how often has he called you by his gospel!

The conduct of Samuel evinced that he was of a *teachable*, humble temper—"Speak; thy servant heareth." He did not refuse to receive instruction, but was ready to hear what God should communicate. God *stood* and *called*, Samuel stands to *hear*. Observe his *humility*; thy servant heareth. Now he manifests obedience to all that God should say. My young readers, are you willing to be the servants of the Lord, to take his yoke upon you, and acknowledge him as your King and Governor? He that is Christ's servant, shall not only serve him on earth, but serve him in heaven too, and

"walk with God,  
High in salvation and the climes of bliss."

Once more—Samuel does not *delay*, he answers immediately, Speak, thy servant heareth *now*. He does not put off God till tomorrow—he delays not to receive his commands. Let me entreat you, dear children, to act like Samuel; do not delay, come to Jesus now, for *now* is the day of salvation. "The life of man," says Mr. Brooks, "is very short and very uncertain; death does not always give warning before-hand—sometimes he gives the mortal blow *suddenly*." Philip, King of Macedon, gave a pension to an officer to come to him every day at dinner and to say, "Remember that thou art *mortal*!" You may die *young*, therefore seek the Lord immediately, for it is a hundred to one if you are ever converted, if you are not converted in your youth. That which a person only *intends* to do, is never *done*. Heaven and hell are before you—Life and death are offered to you—Oh! choose heaven—choose life that you may live for ever.

*Youth's Mag.*

#### THE NEW-YORK JUVENILE HINDOO SOCIETY.

On the first of January, 1818, a number of young persons met together for the purpose of considering the expediency of forming a Society, to contribute a portion of their spending money to aid the missionaries in India in educating the pagan children of Hindostan in the principles of the Christian religion. The meeting was opened with prayer, to implore the Divine blessing upon their deliberations. A statement was then made to them of the deplorable condition of the heathen world, living without the knowledge of the true God, and of the gospel of his grace. They were also informed, that, according to the calculation of the Rev. Missionary, Mr. May, thirty dollars a year would suffice to educate a Hindoo youth. Having all of them received a religious education, and we trust appreciat-

ing in no small degree the Christian privileges which they enjoy, their sympathy for the young immortals in the heathen world did not suffer them to hesitate in deciding on the propriety of throwing their mites into the treasury of the Lord, to aid in promoting so important an object. They accordingly agreed to associate under a constitution, of which the following is the substance. All subscribers to pay 25 cents down, for entrance money; and at the rate of 2 cents a week thereafter; to be continued members as long as they continue the latter contribution. The meetings of the Society to be held quarterly, on the first Saturday in January, April, July, and October, at 4 o'clock P. M. and an annual meeting on the first of January. The following young gentlemen were elected officers for the present year:—Henry Mudge, *President*; Isaac W. Reed, and Robert Buloid, *Vice-Presidents*; Rensselaer N. Havens, *Secretary*; James Richards, *Treasurer*.

—♦—

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY.

The Treasurer has acknowledged the receipt of the following sums in December last, viz.

*One hundred and fifty Dollars* from several Ladies of the Wall-street Church, New-York, to constitute their pastor, the Rev. P. M. Whelpley, a *Director for life*.—*Thirty Dollars* each, to constitute the following Ministers *Members for life*:—Rev. Hart Talcott, by the Ladies of the First Society in Killingworth, Conn.; Rev. Elijah Waterman, by the Ladies of Bridgeport, Fairfield Co. Conn.; Rev. Wm. Lyman, by the Female Cent Society, in the Society of Millington, East Haddam, Conn.; Rev. Thomas Hamilton, by the Ladies of the Associate Church, in the city of New-York; Rev. Joshua Bates, by the Female Charitable Society in Wedham Mass.; Rev. Josiah Peet, by Ladies in Norridgewalk, Maine; Rev. Dr. Seth Payson, by the Female Missionary Society in Rindge, N. H.; Rev. Jesse Appleton, D. D. by the Ladies of Brunswick, Maine; Rev. D. Denny, by a little band of Females in Chambersburgh, Penn.; Rev. Jonathan Miller, by Ladies of Burlington, Hartford Co. Conn.; Rev. Joshua Knight, by the first Benevolent Society in Sherburne, Chenango Co. N. Y.; Rev. Dr. John M'Millon, by a Committee of young Ladies in Chartiers Congregation, Washington Co. Penn.; Rev. Richard Sutton Storrs, by Ladies of the Parish of Long-meadow, Springfield, Mass.; Rev. Joseph Vail, by Ladies of Brimfield, Mass.; Rev. Munson C. Gaylord, by the Female Charitable Society of Western, Mass.; Rev. Dr. James Richards, by young Gentlemen in Newark, N. J.; Rev. Leverett, J. F. Huntington, by a few Ladies of the Presbyterian Church in New Brunswick, N. J.; Rev. Fœderal Burt, by a few Ladies in the Parish of Durham, N. H.; Rev. Dr. Alexander M'Leod, by Ladies of his Congregation, New-York; Rev. Timothy Tubble, by a number of Ladies in the town of Groton, Conn.; Rev. Jason Allen, by the Ladies of Woodbridge, Conn.; Also, \$256 43 from the New-Haven Bible Society; \$15 50 from the Green's Farms Aux. Fem. B. S. Conn.; \$210 from the Columbia Aux. B. S., for Bibles sold; \$153 50 from the Fem. Aux. B. S. of the town of Westchester, and its vicinity; \$30 from the Fem. Aux. B. S. of Woodbridge, Conn.; \$179 90 from the New Haven Fem. Aux. B. S.